

LETTER

12.

TO A

Noble L O R D,

About his Dispensing Abroad

Mr. Hoadly's Remarks

UPON THE

Bishop of ^{O. Blackall} EXETER'S

S E R M O N

Before the QUEEN,

Humbly Recommending to his LORDSHIP'S
Perusal an A N S W E R to it;

ENTITUL'D;

The Best A N S W E R

EVER was MADE, &c.

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A

LETTER

TO A

Noble *LORD, &c.*

My *LORD,*

THIS small Treatise which is now humbly presented to your Lordship, contains a full Answer to Mr. *Hoadly's* late Insolent, and Disingenuous Remarks, upon the *Bishop of Exeter's* Sermon before the Queen. I take the Liberty to give them that Character, because I think they richly deserve it, or a much worse, if one had a mind to affix such a one to them.

I must say, it is not common in so small a Compass, to find so many instances of *Ill-*

Manners, under a Cover of so much Seeming Modesty, or so much Falshood and Mis-representation, under a Pretence of Truth and Sincerity.

I am not at all Surpriz'd, That People of mean Education and Abilities, should be Impos'd upon by the *Deceitful Artifices* of this *Hypocritical Author*, and made to entertain a good Opinion of him, and his *Principles*: But that *Your Lordship* and others of the *Nobility*, should so Zealously espouse such a Man as this, Abet his *Principles*, Propagate his Books, and set the *Stamp* of your *Authority* upon them, is what Amazes and Grieves all Wise and Good Men, who wish well to their *Queen* and *Country*.

I will be Bold to say, 'tis impossible for any form of *Government* to Subsist upon Mr. *Hoadly's* Principles; and an Author like him, would have met with very few *Patrons* in any *Republick* or *Kingdom* in the World, except our own.

I will not trouble your *Lordship* with the Argument: But Refer you to the Book, where 'tis handled to Purpose. Give me leave only, with all humble Deference, to Expostulate the matter with your *Lordship*, whether you can possibly think it consistent with your *Honour* or *Interest*, to disperse abroad a Book void

void of Truth and Honesty, full of *Seditious Principles*, Levell'd at the very Foundation of *Civil Government*, and tending to down-right *Anarchy* and *Confusion*. Is the Power which Sovereign Princes claim over their Subjects Deriv'd *Originally* from the *People*? Are they Judges of their *Administration*? And in case of *Mis-Government*, does ther Lie an Appeal at their *Tribunal*? It is plain then the *Sovereignty* is in them, and they are the Fountain of all *Honour*, as well as *Power* in the World. So, *My Lord*, according to this *Scheme*, your *Peerage* is from the *People*, and when ever you act Contrary to your *Character*, you are accountable to *Wat Tyler* and the *Mob*, your Honours and Dignities, and all the Noble *Privileges* thereunto belonging, are, if they please to take advantage against you, Forfeited upon your *Mal-Administration*. Thus you see, *My Lord*, your *Coronet* Sits as tottering upon your Head, as your Prince's *Crown*. And if you will be so *Mean Spirited*, to Sacrifice your *Honour* and *Conscience* to such a Crude Vulgar Notion as this, who can help it? By the same Reason and Justice that they can Coerce the Prince, the *People* certainly have a Right to call in Question the *Judicature* of your *Honourable House*, and when ever it is oppressive to the Subject (of which themselves are Judges) to lay it aside. Can your *Lordship* ever forget the Violence and Indignity that were once offer'd to your *House*

House by these *Higher Powers*, when they put a *Padlock* upon your *Doors*? And is your *Lordship* willing to see the same *Game Play'd* over again? Else why are you so *Zealous* in *Propagating* those *Principles*, which apparently tend to the like *Practices*? Is this the *Avow'd Opinion* you're *resolv'd* to stand by? And have you *Courage* enough, when you are call'd upon, to own it, in *Parliament*? Hold *My Lord!* Tell *Noses* first, and see that what your *Cause* wants in *Law* and *Reason*, it has in *Numbers* to support it, else you may chance to fall under the *Displeasure* of your *House*, which is *Invested* with many *Great* and *Noble Privileges*, which as they *Derive* them *Originally* from the *Crown*, so they have been always *Strenuous* in *Defending* them. The *Rights* of the *Peerage* of *Great Britain*, are too *Valuable* to lye *Naked* and *Expos'd* to the *Rude Attempts* and *Insults* of *Men* of *Mean* and *Popular Spirits*; who are for *Advancing Principles* in their *Nature*, *Destructive* of all *Rightful Superiority* and *Good Order* in the *World*. Therefore, Pray, *My Lord*, whatever your *Private Opinion* be, let me entreat you when you come into the *House of Peers*, not to be guilty of such a *Solecism* in *Politicks* and *Good Sense*, as to set up for a *Patriot* of such *Principles*, as are directly *Opposite*, not only to the *Constitution* of your own *Body* and the whole *Kingdom*,

dom, but to all *Governments* in the World besides.

Be pleas'd, *My Lord*, to consider: Was your Lordship's *Noble Family* first rais'd to that *Honour* by the *People*? Did the *Mobb* first Summon your *Ancestors* to *Parliament*? And is that the *Tenure* by which you hold your *Baronage*? No, *My Lord*, you know better: The History of your own *Private Family* informs you, that the first of your Name was advanc'd to that High Honour, for Fighting Valiantly for his Prince against the *Rebellious Barons*; and the *Honour* of those Days adher'd close to the *Crown*; and own'd no Subjection but to That. Another of your *Noble Progenitors* receiv'd a very Ample Reward for his Faithful Services, rendred to one of our Kings, against the *Lancastrian Family*: And there are some yet alive, who may remember the *Unshaken Loyalty* of two others of them, at a time, when the *People* were exercising their *Absolute Sovereignty* with a *Vengeance*: They then faithfully adher'd to the *Crown*; and one of them actually Lost his Life in its Service: The other constantly attended the *King* in his Greatest Distresses; and for his Fidelity to the *Royal Person* and *Cause*, was deservedly advanc'd to the Dignity of a M— of this Kingdom, which Title your *Lordship* has the Honour to Enjoy at this very Day.

Methinks, *My Lord*, it will be but a very Aukward Relation in Story, that your Renowned *Ancestors* were rais'd to the Highest Pitch of Honour, for their *Valour*, their Ability in *Council*, their *Loyalty*, and their Noble Capacities in every Respect, to Serve the *Crown*; whilst your *Lordship*, on the contrary, is Worthily Employ'd in the *Dirty Work* of Scattering abroad *Seditious Pamphlets*, which Trample under Foot the *Sovereign* Power and Dignity of *Princes*, and Preposterously Set the *People* above *God's Vicegerents*, their Lawful Governors; nay which take the Power of Government out of *God's Hands*, and place it *Originally in the People's*.

Pray, *My Lord*, at your Leisure, do so much as Peruse the *History* of your own Family, and Coll over your Patent; Consider well your *Peerage*, and upon what Foundation it stands; and then, I hope, you will find just Cause to Retract your Error, and to have no Dealings with such *Levellers* as Mr. *Hoadly*; or, with such *Principles* as may lead you into *Practises*, which at one time or other, may cost you your *Honour* and your *Life*. This is a Caution, I'm sure, can do your *Lordship* no Difservice; and therefore, I presume, you will not be Angry with me for it. There is no Way, but to Desert such *Men* and *Principles*, all at once. 'Tis better to own your Mistake, than to persist in it; and the most certain

certain Way to secure your *Honour*, is by stedfastly adhering to those *Principles* of *Loyalty* and *Duty*, which first advanc'd your *Ancestors* to *It*: Whenever you Recede from *These*, you Degenerate into a *Feebleian*: You may have the Customary Privilege of being call'd, *My Lord*, but according to your own *Belov'd Principles*, you have Forfeited your Character, and your *Peerage* is Gone for *Mal-Administration*. Thus your *Lordship* sees how Precarious a Title you have to your *Peerage*, upon this *Mobb-Hypothesis*: This is what you get by advancing the *Supremacy* of the *People*. If the Right of *Sovereign Dominion* be in them, you hold all you have from them, to them you stand Accountable, and are either a *Lord* or a *Commoner* at the *Discretion* of the *Multitude*. Thus, whilst you are contending for the *Natural Liberties* of the *People*, you Destroy your own *Privileges*; Lessen the *Autobrity* of the *Nobility*; Take away the *Prerogative* of the *Crown*; and, what possibly you may not design, make Way for a *Popular Government*, which I take to be one of the Greatest Curses can befall this *Nation*, as we once knew by Woful Experience.

And truly, I must take the *Liberty* to say, the Times are now as *Licentious* as they were then; and 'tis a Shrewd Sign Men are weary of their Old *Constitution*, when they are continually hammering out *New Schemes of Government*.

Government: *Speculations* of this *Nature*, are always very Dangerous to the *Civil State*; and certainly it cannot be Consistent with *Wisdom* and *Good Policy* to Despise and Over-look them, especially when they are Countenanc'd by Men of the Highest Rank and Quality amongst us. It is not easily to be imagin'd, what can induce such Persons to Strike in with these *Popular* Notions, unless it be to Win the Affections of the *People*; that, in case of any Alteration in the *Government*, they may have the first Preferment. But after all, what is it that they thus Passionately Court? Is it Power? Have they not as much as they can desire, already? Is it Wealth? Do they not abound in it; and is it not as Secure to 'em under a *Regal* as under a *Popular* Government? Is it Honour? Have they it not from the Favour of the Prince? Are they not distinguish'd from the Vulgar? Have they not Titles and Privileges peculiar to themselves? And are not these more Valuable than the Empty Applause and Favour of the *People*, whose Opinions are generally Ill Grounded, and as Sudden and Variable as the Wind?

And yet we see Great Men prostrating themselves before this *Idol* the *People*, which having first Made, they *Ignorantly* Fall down and Worship: For certainly that *Devotion* must be Grounded upon the *Groflest Ignorance*, whose Object is purely *Chimerical*, and has no other Place, but in the Vain and Whimsical

Imaginations

Imaginations of Men. The Power of the People so much rever'd by your *Lordship* and others, is no better than a Wild Conceit of some Distemper'd Heads, who are always busily employ'd in venting their own Whimsies; and Men seem at present, to be in a Disposition to receive them, as the most undoubted Truths, that will admit of no Controversy.

'Tis a very ill boding Symptom, that such Principles should meet with so favourable and general Acceptance, and if the *great Ones* Patronize and Encourage them, the *Meainer Sort* will gladly Receive them. They will be Proud of such Examples, and there is nothing which can please the *Mob* so much as *Addresses* of this kind from their *Superiours*. Thus to assert the Sovereignty of the *People*, to make them the *Original* and the *Last Resort* of Power, is such an Obliging Act of Grace and Condescension in your *Lordship*, and others of *Quality* and *Distinction*, as will for ever make your Names Precious among the *People*. *Roger*, whom his Master *De Foe* has made their *Representative*, will never cease to Drink your Healths in the best *October*, till he is as much Intoxicated with his *Liquor*, as his *Principles*; and the *Elegant Author*, will always mention you with Honour, as often as he has occasion to revile *Kings* or *Kingly Government*: For these both names and things are inconsistent

sistent with the *Majesty* of the *People*, who want to Reassume their natural *Liberties*, and to wrest their *Authority* out of the Hands of *Usurpers*. How long your *Lordship*, or any of your *Noble Order*, may be of Privy-Council to this Prodigious Governour the *People*, I cannot tell; but if you intend to keep in long, I will take the freedom to say, you must show more Dexterity in managing their *Humours*, than you have Reason or Argument in Defending their *Title*. Good God! That Men nobly *Descended*, *Consiliarij Nati*, and in whom our Kings were always wont to repose the greatest Confidence, should be fond of erecting these *Popular Schemes of Government*; especially at a time when we have a *Prince* upon the Throne, from whom we have no *Evil* to Fear, but all the reasonable ground to hope for *Good* by Her Wise and Gracious Administration! Has not the Queen all the Reason in the World to be Jealous of those *Principles*, which do Evidently Undermine the Foundations of Her Government, and were once the Overthrow of Her Royal Grandfather? And has She not just Cause to look with an *Evil Eye* upon those about Her, who are as Industrious in spreading abroad these Pernicious *Anti-monarchical Principles*, as if it were for the Safety and Honour of Her *Crown* and *Dignity*, to have them Propagated and Supported? Why should so good a Queen be so Ill-Serv'd?

Serv'd? Is it because She Governs by Law? Is it because She gives you all you can ask or desire? Or is it because She has too much Lenity, and suffers such *Insolence* to go Unpunish'd? I would not have us'd so harsh Expression had not the *Queen's Majesty* been concern'd, and I think all Affronts that are Offer'd to Her most *Sacred Person*, cannot be too *Hardly* spoken of, or too much Resented. Every good Subject may and ought to Express a just Indignation against such Men, be their Station never so Great and Honourable, and certainly the Authority of the Civil Magistrate can never be more Worthily or Usefully Exerted, than in Vindicating the Sovereign Power and Dignity of Princes, from the Rude Attempts of those Men, who set up the People over them; ay, and place them in the Throne of God himself. Men, who neither *Fear God*, nor *Honour the King*, but are continually *Given to Change*. There wants indeed the Spirit of a *Phineas* to Stay this *Plague* of *Faction* and *Sedition* amongst us, which has already spread it's *Poyson* far and near, and if not timely put a stop to; may Infect the whole Nation.

Pray, *My Lord*, consider how Instrumental you have been in propagating this Growing Mischief: The Natural Effect of such Principles, is, to make People Uneasie and Discontented in their Stations; and this makes them *Fond*

Fond of *Changes*, and out of Love with the *Establishment*: Such People are always full of Complaints and Grievances, which proceed only from those Perverse Notions they are tinctur'd with, which serve only to make them Saucy and Pragmatical, Unruly and Impatient, Disobedient to Magistrates, and Disrespectful to all their Superiors.

For the Truth of this, I appeal to Common Experience. The Insolence of such Men is not to be born with: They still maintain the Character St. Peter once gave of them. *Presumptuous are they, Self-will'd; they are not afraid to Speak Evil of Dignities.* And what Man of Honour or Conscience, would ever be seen in such Company?

What I have offer'd to your *Lordship's* Consideration, may, I hope, at least, prevail with you, to give this Cause a Second Hearing; and if you can lay aside Partiality and Prejudice, but for one *Serious* Hour; the Arguments in this Small Treatise, are so Clearly and Strongly urg'd, they cannot fail to Convince you, that Mr. *Hoadly* has Grossly Perverted the *Scriptures*, that he has Wittingly and Willingly Misrepresented the *Bisbop of Exeter's* Sentie, that he has put a Manifest Indignity upon the Queen; Set up an *Hypothesis*, too Weak to Support the Weight of *Civil Government*; and which all the *Hobbs's Milton's*,

Milton's, Knox's, Buchanan's, Sidney's, Rights of the Church Men, and the two *Dimocks* of the People, Ben. and John Hoadly are uncapable of Defending.

I have only to entreat your *Lordship*, that if you shall receive full Satisfaction in this Matter, from the Book I send you, that by Way of Reparation to the Publick, you would send the *Antidote*, wherever you have propagated the *Poison*.

FINIS.

(21)

gente de fondo de su trabajo, y de su
poder, que es de la gente que no
tiene ni la fuerza ni la voluntad de
quererlo.

En la otra parte de la población, en
que se incluye a la gente que no
tiene ni la fuerza ni la voluntad de
quererlo, se incluye a la gente que
no tiene ni la fuerza ni la voluntad de
quererlo.

